THE ARMIES OF EUROPE.—The army of Austria consists of a grand total of 738,344 men, and 1,088 guns; that of Prussia contains 719,092 men, and 1,444 guns; the army of Russia, about 850,000 men, and 1,160 guns; the army of France, 626,482 men; and that of Great Britain, in all parts of the world, 534,527 men.

LONDON STREETS.—Within a radius of six miles from Charing Cross, there are 2,637 miles of streets.

REVIEW OF THE PAST MONTH.

Saturday, October 26th.

AT HOME.—The Queen and the Prince Consort have returned in health and safety from their Highland residence in Scotland.—Members of Parliament, especially those of the Conservative party, are busy at Agricultural and Dining meetings, discoursing on political matters, home and foreign, in preparation for the next session. Agricultural distress, their old theme, they cannot now plead in the presence of fine weather and higher prices of food.—Death has removed several eminent men: Sir James Graham, the most experienced member of the House of Commons, but one of the most vacillating; Sir William Cubitt, the celebrated engineer; Earl of Eglington, late Lord Lieutenant of Ireland; and Major Sibthorp, M.P. for Lincoln, very suddenly.

ABROAD.—From America, no general engagement has been reported between the main forces of the North and South arrayed against each other on either side of the Potomac in Virginia. From Kentucky and Missouri conflicting reports of successes and reverses continue to arrive. A large naval armament has been fitted out by the North, destined, it is said, for the bombardment of New Orleans.—The King of Prussia, after visiting the Emperor of the French, was crowned at Konigsberg. He put on his own crown, and then placed a crown on the head of the Queen, affirming his "*Right Divine.*" The King of Holland has also paid a visit to the Emperor.—The Emperor of China is dead, and his son reigneth in his stead over a divided and distracted empire.—No important event has taken place in Italy.—Poland and Hungary continue to give their arbitrary rulers considerable uneasiness.

Marriages.

July 12, at Adelaide, by the Rev. William Gurr, baptist minister, at the house of the bride's father, Henry Albert Ellis, eldest son of John Ellis, of Bowden, formerly of Portsea, England, to Martha, eldest daughter of Mr. Charles Hooper, formerly of London.

Aug. 8, at the baptist chapel, Saint Hill, Kentisbeer, by the Rev. J. Dann, Mr. W. Venn, to Miss M. A. Finch.

Sept. 10, at the baptist chapel, Diss, by the Rev. J. M. Kerridge, Mr. Edward Coleman, Carleton Rode, to Elizabeth Sarah, only surviving daughter of Mr. William Rumball, late of Chelmsford; and by the Rev. H. T. Sparham, James Mellison Kerridge, baptist minister, of Carleton Rode, to Ann Elizabeth, only daughter of Mr. Robert Hardy.

Sept. 14, at Westgate baptist chapel, Bradford, by the Rev. Henry Dowson, Mr. Alfred Brook, of Saltaire, to Miss Sarah Heaton Dowson, of Windhill.

Sept. 17, at Denmark Place baptist chapel, Camberwell, by the Rev. W. Miall and the Rev. C. Stanford, the Rev. G. H. Rouse, M.A., to Lydia Miriam, second daughter of the late Rev. W. H. Denham, of Serampore College, Bengal.

Sept. 18, at the Mansfield Road baptist chapel, Nottingham, by the Rev. J. F. Stevenson, B.A., cousin of the bride, Mr. T. A. Rackham, of the Admiralty Registry, Doctors' Commons, to Annie, the second daughter of Mr. W. Stevenson, Shakspeare Street, Nottingham.

Sept. 19, at South Parade baptist chapel, Leeds, by the Rev. S. G. Green, B.A., Classical Tutor of Rawdon College, the Rev. J. Thos. Gale, of Over Darwen, Lancashire, to Jane, second daughter of Mr. William Illingworth.

Sept. 19, at Queen's Road baptist chapel, Dalston, by the Rev. William Miall, John, the fourth son of Mr. Robert Smith, of Park Road, Dalston, to Maria Eliza, the youngest daughter of Mr. James Turner, of Honduras House, St. John's Road, Hoxton.

Sept. 24, at the baptist chapel, Bridgnorth, by the Rev. D. D. Evans, Mr. Thomas Bullock, of Shifnal, to Fanny, only daughter of Mr. R. B. Southwell, Bridgnorth.

Sept. 29, by license, at Lake Street baptist chapel, Leighton Buzzard, by the Rev. Edward Adey, Mr. Thomas Bronsell, of Daventry, to Fanny Elizabeth Pearce, of Leighton.

Sept. 30, by the father of the bride, Mr. Edward Siminson, to Isabella Thomson, daughter of the Rev. D. M. Thomson, baptist minister, Hull.

Oct. 1, at 19, Minto Street, Edinburgh, by the Rev. J. Robertson, of Newington, John Hope Simpson, Esq., of the Bank, Liverpool, to Margaret, youngest daughter of the late Rev. Thomas Swan, baptist minister, of Birmingham.

Oct. 1, at the Borough Road baptist chapel, by the Rev. W. Howieson, Charles, son of Mr. R. Whichello, of Bourn, to Hannah, daughter of Mr. W. Farrington, of Windsor Place, Old Kent Road.

Oct. 1, at the baptist chapel, Manorbier, by license, by the Rev. B. J. Evans, Mr. William Thomas, of Lydstep, to Miss Charlotte Parcell.

Oct. 2, at Bushey, Herts, by the Rev. Clement Baillache, baptist minister, of Watford, Caleb Porter, of York Terrace, Regent's Park, to Elizabeth, second daughter of George Tidcombe, Watford.

Oct. 3, at the Congregational chapel, Stockton-on-Tees, by the Rev. W. Leng, baptist minister, father of the bridegroom, William Steadman Leng, Esq., manager of the Stockton and Hartlepool railway, to Jane Sayer Braithwaite, eldest daughter of Samuel Braithwaite, Esq., J.P., of Stockton.

Oct. 5, at Wadebridge, by the Rev. F. Trestrail, Secretary of the Baptist Missionary Society, and father of the bridegroom, Mr. F. C. Trestrail, of Walbrook, London, to Mary Elizabeth, eldest daughter of the late Mr. John Menhinick, of Burnaire, St. Mabyn.

Oct. 7, at the baptist chapel, Tenbury, by the Rev. J. Beard, Mr. Edward Davis, of Tenbury, to Miss Ann Wellings, of Clun, Salop.

Oct. 11, at Salem baptist chapel, Romford, by the Rev. Jesse Hobson, Salter's Hall, John Hill Johnston, Esq., to Mary Jane, youngest daughter of Mr. Harris Lewis, late of Kettering.

Deaths.

Aug. 12, at Salut Hill, Kentisbeer, Mary Radford, aged 82, many years a member of the baptist church. She died happy in the Lord, having firm faith in him.

Sept. 24, at Stroud, Sophia Yates, daughter of the Rev. Wm. Yates, baptist minister, aged 22. "She sleeps in Jesus."

Sep. 26, at Ash Cottage, Cardiff, aged 66, Frances, wife of Thomas Hopkins, Esq., the senior deacon of the baptist church, Bethany chapel; eminent for piety, her end was peace.

Oct. 1, at the house of his father, at Leven, Fifeshire, whither he had gone a few days previous for his health, Mr. John Ritchie, in his 32nd year. Mr. R. had for about ten years been an esteemed and useful member of the baptist church, Hope Street, Glasgow—Rev. Dr. Patterson's—and had endeared himself to all by his quiet and unobtrusive manners. His earnest piety, his zeal as a sabbath school teacher, librarian, &c., make his death much regretted by the whole church. Removed to the upper sanctuary in the midst of his usefulness and in early manhood, may the death of our brother stir up many who survive him to give themselves to the work of the Lord.

Oct. 2, in the faith and hope of the Gospel, after an affliction of nearly forty years' duration, Jane, the beloved wife of Mr. Teall, of Chipping Norton, and mother of the Revs. J. Teall, minister of Queen Street chapel, Woolwich, and William Teall, of Lucea, Jamaica, also of Sarah, the deceased wife of the Rev. T. Wilkinson, of Tewkesbury, in the 73rd year of her age.

Oct. 10, at Bury St. Edmund's, Mary Ann Elven, eldest daughter of Mr. William Houghton, and granddaughter of the Rev. Cornelius Elven, baptist minister, in the 17th year of her age.

Oct. 16, at Priory-grove, West Brompton, after a few hours illness, the Rev. Thos. Boaz, LL.D., twenty-five years a missionary in Calcutta, aged 55, deeply regretted by a large circle of friends.

Oct. 16, Mr. A. Anderson, twenty-five years pastor of the baptist church, Bures, Suffolk, aged 56. His departure was awfully sudden. He seemed to be of robust health usually, but that afternoon, feeling rather poorly, he went to his bedroom, and in little more than an hour was found dead. An apoplectic stroke is supposed to have been the cause. Mr. A. was much respected, and has left an orphan daughter.

Oct. 20, at Leicester, in her 80th year, Elizabeth, widow of the late Mr. Sampson Massey, of Ibstock, many years a member of the General Baptist church at Barton.

Oct. 20, Mrs. Robinson, of Kettering, aged 45, daughter of Mr. Trimmings, baptist minister, Irthlingborough, and widow of the late Mr. James Robinson. Mrs. R. had been to visit her eldest daughter at Tottenham, and on returning, attempting to get out at the Kettering station whilst the train was yet in motion, she fell, and was so injured, that in a few hours she died. Six orphan children are left entirely destitute.

THE

BAPTIST REPORTER.

DECEMBER, 1861.

FORTY YEARS AGO.

Forty years is a long period in the life of an individual, or in the history of a nation, during which many events of the highest importance to him, or to the country in which he lives, may take place. In the sacred records it is remarkable how often this number of years is referred to, both with regard to the patriarchs, and the people of Israel and their rulers. The "forty years in the wilderness" were never forgotten by the Jewish people.

And now it is easy to conceive how any man who has reached threescore years and upwards, will often call up to his recollection the events of his own and his country's history during the past forty years. Of himself he may recollect that he was then an unmarried man and without a home of his own, but within that period he found both, and has since seen his children, and his children's children, some of whom are now in heaven he hopes, and some remain until this day. Of his country he may call to recollection that after the great war was hushed into peace, how men turned their attention to science, and made wonderful discoveries, which art and industry carried into execution; how our liberties were extended, and unjust restrictions on commerce were removed; and how the people generally were prosperous and contented under the mild rule of an amiable and beloved Sovereign.

But our intention is not to take a wide survey, either of politics, science, literature, or even religion, during the past forty years, but of such matters only as more immediately concern ourselves and our readers.

Forty years ago the baptists of this country were not in the conspicuous position they now occupy, either as regards their numbers or their influence. We shall not attempt to seek out and produce statistical records in proof, as we intend only to mention what our personal recollection of general facts may enable us to state.

Briefly, in 1821, Robert Hall was yet in Leicester, occupying the pulpit with its overhanging oak sounding-board, in the low-roofed old square chapel in Harvey Lane, many of the seats in which were let twice over, such was the anxiety of the people, both residents and visitors, to hear this "modern Apollos of the church," as James

Montgomery called him. John Foster, the celebrated essayist, from his beloved retirement, near Bristol, we believe, continued to lay the thinking part of the community under new obligations by his occasional literary contributions to the *Eclectic Review*; leaving that much-loved retirement once a year to visit his friend, Sir John Easthope, in London, that he might enjoy the pleasure of inspecting the new works of art in the National Gallery.

Abroad, two other distinguished men were engaged in the great work of translating the Holy Scriptures into the languages of the East. Carey and Marshman were yet pursuing their mighty labours, for which generations not yet born will bless their memory.

We may also remark that in May, 1821, just forty years ago, the smaller section of the body—the General Baptists—sent out their first missionaries, Bampton and Pegg, to Orissa, to commence, what has since been regarded as, "the most successful preaching mission in Bengal." They went out, as if in answer to the prayers of Dr. Claudius Buchanan, and almost as a forlorn hope, to attack that monster idol of Hindoo superstition, Juggernaut, the horrors of whose worship that worthy clergyman had just witnessed.

In the West Indies, the baptist missionaries were very successful in preaching the gospel among the down-trodden and cruelly-treated slaves. But they were seriously obstructed in their noble efforts by the jealous and wicked planters, who already foreboded that Slavery and Christianity were irreconcilable, and that the contest between them would be "an irrepressible conflict."

Returning home again, we glance at the institutions of the body, whose incomes were then comparatively small. The Colleges—Academy was their unpretending name in those days—were at Bristol, Stepney, and Bradford, in Yorkshire; with one at Abergavenny for Wales; and one at Wisbeach for the General Baptists. Beside the Foreign Missionary Societies, there were the Home Missionary, or—as we believe it was then called—the Itinerant Society, and the Irish Society. In addition to which we might mention the Baptist Union, the Society for aged and infirm ministers, the Particular Baptist Fund, and the General Baptist Fund, the two latter arising chiefly from ancient endowments.

We must next notice the places of worship, which at that period were for the most part neither eligible in situation, elegant in structure, nor ample in dimensions. In London a stranger must go on a travel of discovery, and make many inquiries in bye streets, up courts, and down alleys, before he could find the whereabout of many of them, and when found their appearance was more often that of a warehouse than a place of worship. But we must not blame our grandfathers or their grandfathers because they chose such sites or erected such unecclesiastical-looking places. They lived in times when, for the sake of quiet worship, dissenters must not make themselves too conspicuous.

We have said that their places of worship were not ample in dimensions; in proof of which we give an extract from a religious periodical of 1821, from which it will be seen that the baptists of those days had not in the metropolis a chapel of their own large enough to accommodate an expected congregation to hear a sermon for their Missionary Society.

"Anniversary of the Baptist Missionary Meetings.

We announced the approaching return of these interesting meetings in our last number; and now proceed to lay before our

readers a short detail of the proceedings that have taken place.

In the forenoon of Wednesday, June 21st, the friends of the Baptist Mission were convened for worship at the Methodist chapel, Great Queen Street, Lincoln's Inn Fields. Mr. John Birt, late of Hull, but now of Manchester, read the scriptures, and offered up prayers and supplications to God, for the King, the Queen, for all men; and particularly for the prosperity of the invaluable institution, to promote whose interests they had come together. Dr. Ryland then proceeded to discourse to them, having directed their attention, as the basis of it, to

1 CHRON. XXIX. 5. WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD.

Having briefly explained to his audience the occasion on which the king of Israel made this appeal to his people in behalf of the building of the Temple—a work, on which he had set his heart, and though not allowed to carry it into effect, he was nevertheless anxious to forward the necessary preparations by every proper means—the Doctor proceeded to justify the application of the words of the text to the occasion of the present Meeting, and, in order to improve the subject, proposed to discuss the following particulars—viz. The *Importance* of the question contained in the text—the *Justice* of the thing required—and the *Evidence* which is necessary to evince our willingness to comply with the thing required."

In the provinces too, the ancient places of worship in towns and cities were similar in situation and character. In the villages many of them had first done service for generations as barns or tenements; and it was often surprising to a young and tasty visitor to notice how attached the aged people appeared to be to the humble "meeting-house" where their fathers worshipped.

Never can we forget the very old place of worship over the river from a corporation town, which, fifty years ago, after some inquiry, we found among a row of other buildings down a garden. Youthful curiosity led us to seek it, for we knew not who or what these baptists were; we had only an indistinct idea of their having something to do with water. Venturing just within the door, we found a small company of aged men and women listening with sober attention to a venerable preacher. The scene was novel and impressive. But we saw no water, and so we went again. The results of our visit we hope to be thankful for in eternity. Another of these old buildings, one sitting by reminds us, had been a barn, and a large beam was left which almost obstructed a sight of the preacher from the little gallery at the further end. On a fine warm summer's day it was always the custom to take the two folding doors off their hinges to cool the place. At both these places handsome and commodious places of worship have since been erected.

We must not, however, be misunderstood. We do not say that *all* the baptist places of worship throughout the kingdom were in this condition at the time to which we refer. Towards the close of the last century, and up to the period in this century to which we carry back our recollections, there had been many new chapels erected, more eligible in their position, more attractive in their appearance, and more convenient in their accommodations.

We now turn to the periodical publications of those days. It would be an interesting employment to trace the history of weekly and monthly periodicals from the "Reviews" of Daniel De Foe, and the "Tatlers" and "Spectators" of Steele and Addison, to the time when the religious world adopted a similar periodical plan of public instruction. But we must not linger among these. Our object is to notice religious periodical literature, especially among the baptists.

Religious monthly publications appear to have had their origin during the period of the great revival under Whitefield and Wesley. We have not met with any intima-

tions of their existence in the times of Watts and Doddridge. We are not able to say whether the first religious magazine ever published in this country was issued by a party of evangelical christians, or by one individual on his own responsibility. But we have before us a copy of the "Gospel Magazine, or, Treasury of Divine Knowledge, Designed to promote Experimental Religion," for 1777, Vol. iv. This appears to have been published by the Calvinistic party. It contains an emblematic frontispiece, a portrait of Toplady and other ministers of the same theological school, and tunes for popular hymns. About this time Wesley published his "Arminian Magazine." How long the Gospel Magazine was continued we are not prepared to state, but whether as a substitute or not, the Evangelical Magazine was commenced in July, 1793, to which pious Episcopalian ministers, and evangelical dissenters, the baptists as well as others, sent their contributions.

We now come to baptist periodical publications. Dan Taylor appears to have been the first to set up a separate baptist magazine. We have three volumes of his "General Baptist Magazine" before us. We copy the Title and Introduction of the first.

"The General Baptist Magazine for the year 1798. Consisting chiefly of Biography, Baptist History, Sermons and Essays, Correspondence, Christian Philosophy, Sacred Poetry, A Candid Review of Select Publications, An Obituary, and Religious and Civil Intelligence. Vol. I. London: Printed for D. Taylor, No. 20, Mile End Road; and sold by W. Button, No. 24, Paternoster Row; and J. Taylor, No. 15, Union-street, Bishopsgate-street.

INTRODUCTION.

We have the highest authority for asserting that they are fools who hate or despise knowledge, Prov. i. 7, 22. God has given understanding to men; and both duty and interest require that it be cultivated and improved to the most valuable purposes. Hence, the diffusion of knowledge has been regarded as an important object by the greatest and best of men in all ages. But whatever may be said in favour of knowledge in general, it must be granted that sacred knowledge is the most important. This qualifies the possessor of it to be the more useful upon earth; and if duly improved, the good effects of it are eternally durable.

Various are the methods of acquiring and communicating useful knowledge. Among these, Magazines have long been considered as not the least respectable. This is sufficiently evinced by the multitudes of them now in circulation. While they are so constantly read by men of all descriptions, it cannot be fairly disputed that they are generally agreeable, and adapted, at least, to the prevailing taste. They are evidently attended with many advantages. They particularly afford a considerable quantity of reading at an easy expence; and that on a variety of subjects. When properly conducted, and well executed, they communicate information, which could not otherwise be easily or generally obtained.

A new periodical publication of this kind is now submitted to the candour of the public. The contents of it are given on the cover; and it is hoped they will not be thought unworthy of attention. We trust they will contribute to the amusement, and to the present and future advantage of those who may think it proper to peruse them.

The persons who are engaged to support the present publication, pretend to nothing more than to supply it with such materials, and to conduct it in such a manner, as not to disappoint the reasonable expectations of their readers. They earnestly pray that by this, and every other laudable attempt, the interests of truth and holiness may be advanced, and the name of our blessed Redeemer glorified."

The Baptist Magazine followed in 1809. We also copy its Title and Preface.

"The Baptist Magazine for 1809. The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the Contributors; Revs. T. Blundel, Luton; J. Belsher, Worcester; F. A. Cox, M.A. Clipstone; J. Cherry, Wellington; J. Dawson, Lyme; T. Edmonds, M.A. Exeter; T. Flint, Uley; David Evans, Dolen; W. Gray, Plymouth-Dock; T. Griffin, Falmouth; G. Hall, Ipswich; John Hirst, Bacup; John Knott, Chatham; S. Kilpin, Leominster; T. Langdon, Leeds; Titus Lewis, Carmarthen; J. Lister, Liverpool;

T. Littlewood, Rochdale; J. Palmer, Shrewsbury; J. P. Porter, Bath; W. Ragsdell, Plymouth; W. H. Rowe, Redruth; J. Saffery, Salisbury; W. Steadman, Bradford; J. Smith, Alcester; T. Smith, Tiverton; I. Taylor, Calne; T. Uppadine, Hammersmith; T. Wake, Leighton Buzzard; C. Whitfield, Hamsterly; Mark Wilks, Norwich. Vol. I. Speaking the Truth in Love.—Eph. iv, 15. London: Sold by J. Burditt, 60, and W. Button, 24, Paternoster Row. Tiverton: Printed by T. Smith.

PREFACE.

The importance of periodical works has been long acknowledged by all classes, whether political, literary, or religious; and their advantages have been in no instance more apparent than among the latter. It was not the Spirit of *rivalship* that induced us to open a "Repository for the BAPTIST'S use," on the contrary, we rejoice in the success of our cotemporaries, and perceiving that though they had reaped much, there yet remained, in our own fields, gleanings too valuable to be lost, we solicited our brethren to assist us in gathering them up for our common benefit.

In laying the first Volume of our Work before the Public, we recognise the importance of the Principles which we pledged ourselves to support; and in reviewing the result of our exertions to open a door of communication with Brethren of our own Denomination, we perceive, with pleasure, that the labours of our Correspondents have principally tended to illustrate and recommend that large portion of the Faith once delivered to the Saints which we hold in common with all evangelical Believers in the Son of God.

We never wish any of our readers to forget, for a moment, our steady attachment to the Ordinances of Jesus Christ, and our determination, by his Grace, to keep them as they were delivered. We feel this determination to be fully compatible with our desire to hold a place in the affections of those who love Him, who do not possess our views of his Ordinances.

We have no Party Principles to promote; we hold the Religion of Jesus Christ too sacred to be combined with such a design: but we possess an earnest wish to recommend ALL the Truth of God to the notice of our fellow men, and to see all Christians walking in *all* the Commandments and Ordinances of Jesus Christ. In promoting these objects we hope to please God, and we are thankful to him for the general approbation of our Brethren, the increasing number of whose valuable communications have removed all fear respecting the permanence of our Undertaking.

It is not *for* us to appreciate the value of our labours; but we offer the production of the year to our Brethren and the Public, as an exemplar of the Spirit which conducts them. Increasing assistance, with increasing experience, will doubtless lead to considerable Improvement; but we hope, by the help of God, never to desert the Principles we have avowed, and to which we are firmly attached; or ever to forget the Apostolic maxim, 'He that doeth not righteousness is not of God, neither he that loveth not his brother.'"

From the imprint, "Tiverton: Printed by T. Smith," and from his name appearing in the list of "Contributors," we conclude that he was the Editor of the new periodical, in introducing which to his readers, Mr. S. appears to have penned these humorous lines—

"INTRODUCTORY VERSES.

Who's this, amid our monthly scene;
'I, sir—THE BAPTIST MAGAZINE;
Confessed without detection.
Stranger, thy humid robe will court,
Like Iris at her show'ry sport,
The sun-beam of inspection.

I see the men *of dry renown*,
First smiling arch, then looking brown,
And browner still and browner;
Then give thee up without debate,
With 'Sirs, this doctrine is her fate,
And her own waves must drown her.'

While lo! thy guardians in reverse,
Will shew their title to immerse
Their own amphibious daughter;
They'll dip her, Sirs, without a dread,
Nor even aim to keep her head
One inch above the Water.

And oh! if from the flood she rise,
Unblemish'd with a foul disguise,
Without a swollen feature;
Who will not hail her on her round,
And give her standing on dry ground,
Like other christian creature?

Sure none, for in our civil age,
If not too kind, men grow too sage
To mock each other's station;
And shall the heavenly wise and great,
Seem by the factions in their state,
The less enlightened nation.

Lord, make the men who bear thy name,
Beyond the stretch of party fame,
With *one* ambition sigh;
Nor let the bosom and the flood,
Divide the purchase of that blood,
Where all must plunge — or die."

We have then, as a Leader, a "Dialogue between an (the) Editor and his Friend" on the propriety of publishing a separate Magazine for the baptists, for which we have not space at this time, but for the entertainment of our readers we may give it next year, with some other extracts from the first number, all of which Dr. Campbell might call "desperately baptistical."

The "General Baptist Magazine" does not appear to have had more than a few years continuance. At this we need not wonder, when we consider the smallness of that section of the body at the time of its appearance. But it was resumed by Adam Taylor, the nephew of Dan Taylor, in 1802, with the Title of "The General Baptist Repository." A few years ago the Editor resumed the Title of "The General Baptist Magazine." The "Baptist Magazine" continues to use both its original Title and Motto—"Speaking the truth in love."

Adam Taylor introduces his "Repository" to the notice of his friends with the following

"INTRODUCTION.

At the commencement of this publication, it may not be useless briefly to enumerate a few of the advantages, they, for whom it is principally designed, will, it is hoped, derive from it. This will animate the friends of the undertaking to exert themselves in its support; inform the reader what he is to expect; direct those who are disposed to favour the editor with their assistance, in the choice of proper subjects; and, unite the exertions of all, concerned in the work, in the steady pursuit of the same design.

The churches, which compose the NEW CONNECTION of GENERAL BAPTISTS, lie at a distance from each other, know very little of each other's proceedings, or circumstances. They have no way to make known their necessities, or to solicit the assistance or advice of their sister churches, except the tedious and expensive mode of private application by letter, or by the minutes of the annual association. As these minutes necessarily are confined to very general accounts, they present but a very meagre view of the state of the connection. Nor do they allow that circumstantial detail of particulars, which often is requisite to place a case in a just and interesting point of view. To facilitate a friendly communication among the churches, and afford a ready mode of acquainting each other with their several situations, is one primary design of the *General Baptist Repository*: and the churches are earnestly invited to avail themselves of it for that purpose. The happy consequences, it is hoped, will be, that the bond of union will be drawn closer, that churches will be more interested in the welfare of their sister churches, be more zealous and affectionate in their intercessions at the throne of grace on each other's behalf, and more able and forward to assist and promote the common cause.

This publication will also afford an opportunity of proposing useful undertakings, of publishing and examining plans for the promotion of religion, the good of society, and the happiness of individuals; of investigating proposals for the foundation of useful charities, for diffusing knowledge and virtue among our youth, and forwarding that advancement in useful acquirements, which, we trust, has already begun. What great things have been done by similar means, well conducted, no intelligent reader needs be informed. Of what the General Baptists can do for the advancement of the common cause, or the benefit of society, when they can apply to the reason and consciences of individuals, they have lately given very liberal and commendable specimens.

We may therefore indulge a cheerful hope that this pamphlet, by offering a permanent repository for the deliberations and proceedings of the *General Baptists*, will not only preserve honorable memorials of the piety, zeal, and prudence of the present generation; but, under the divine blessing, prove a powerful incitement to pious exertion, in ages yet far distant.

The general account likewise of the proceedings of other religious denominations, which will be given in this work, will, it is presumed, have happy effects. It will check that spirit of bigotry, and uncharitableness, to which persons unacquainted with every denomination but their own, are generally very prone. Protestant Dissenters have many and powerful inducements to unity; and every sincere dissenter must rejoice at the proofs of mutual confidence and esteem, which have lately appeared. To encourage and diffuse these friendly dispositions, will always be a favourite object with the editor of this work, of which he hopes never to lose sight.

But they, for whose use this work is

chiefly intended, are not only *General Baptists*, but *Protestant Dissenters*, *Christians*, *Britons*, and *Men*. In each of these relations they have duties to fulfil. But duties vary with circumstances. To be able therefore to know and perform these various duties, it is necessary that they possess a sufficient acquaintance with existing circumstances. In order to enjoy their privileges, and sustain their characters as dissenters, they must obtain some information respecting the situation and proceedings of the general body of Dissenters, of which they are a part. To be able to contribute to the advancement of religion at large, or even to pray with understanding for the increase of the kingdom of Christ on the earth, some knowledge of the state of religion in the world is requisite. Before they can discharge the duties incumbent on citizens or men, they must acquire some acquaintance with the state of their own nation and of mankind. *The General Baptist Repository* is designed to furnish information on these important subjects; and to supply *the busy*, *the illiterate*, and *the poor*, with a general knowledge of them, at a small expence of time and money.

In the private situation, in which divine providence has placed the editor, he is well aware of the difficulty of procuring materials proper for such a publication. Nothing but the earnest request of many, for whom he entertains the highest respect, and repeated assurances of their assistance and encouragement, could have induced him to undertake it. On their friendship therefore he frankly acknowledges, that he, in a great measure, depends both for furnishing materials, and promoting the sale. As long as he is favoured with their assistance, he shall esteem it his duty to use his utmost diligence, to make the work in some degree worthy of their patronage. And he solicits a share in the prayers of the friends of religion, that this small attempt to serve its interests, may enjoy the blessing of Him, who can make a sling and a pebble in the hands of a stripling, more powerful than a spear and a shield wielded by a giant.

London, Oct. 20th, 1802."

These two Magazines, one for each section of the baptists, were, forty years ago, the only regular and recognised organs of the body. We have given, though occupying much of our space, the reasons assigned by the editors, amounting almost to apologies, for their appearance. No doubt our fathers found that they could not advocate their peculiar views in the pages of a pædobaptist monthly; just as we could not, a few years ago, in the columns of a pædobaptist newspaper. Our readers may easily imagine what would now have been the position of the baptists had not Smith and Taylor ventured on publishing their denominational organs.

But the price of the two magazines, though readily paid by many, was a bar to their circulation among a much greater number of the members of the churches. Sixpence monthly was felt to be a serious sum by the poorer brethren, many of whom on this account were deprived of this means of intelligence respecting the proceedings of the body at home and abroad.

Under these circumstances the *Baptist Reporter* was first published, in 1826—the present number completing the thirty-fifth volume by the same Editor.

But remembering that in the present number we have less space at our command than usual, in consequence of several of our pages being occupied with the necessary title, contents, &c., for the volume, we must beg to refer our readers to the Preface within the present covers for some further remarks respecting this publication and its contemplated enlargement at the same price for 1862.

Having thus glanced at the position of the baptists forty years ago, it is our intention in January to review their proceedings during the period which has intervened, and then to notice the more advanced and permanent position they now occupy. If our readers will kindly accompany us in our investigations they will find many motives to gratitude and hope—gratitude to God for the way he has led us this forty years, and hope that there is, indeed, "*A Future for the Baptists.*"

Spiritual Cabinet.

SPLENDOUR AND MAGNITUDE OF HEAVEN.

"MANSIONS" are there;—to denote its wealth, magnificence, adornment: all that we know by the name—splendour. We so speak of a city of mansions on earth: the ancient Nineveh—Thebes—Athens—Rome. Although, we should look in vain, in the mightiest and most princely structures on which the hand of man has inscribed the memorials of his genius, for the slightest resemblance, in point of might and magnificence, between them, and what we may imagine to be, the unutterable splendour of heaven. We sometimes think of heaven, as we do of some lovely landscape, pictured by the hand of a master painter; or, told us in the glowing language of an enchanted traveller. How earthly is all this! We may conceive landscapes such as the eye of man never looked upon; fruits of richest sweetness; flowers of unfading hue; climes ever cloudless; lights, that play in brilliancy and beauty. But this is in no wise agreeable with reason, nor sanctioned by revelation.

"Time doth not breathe on its fadeless bloom."

We know of nothing by way of literal representation, even the most sparkling personifications, portrayed by the banished one in Patmos:—gates of pearl—streets of gold—walls built up of jewels—rivers, whose sunlit waves shone like a crystal mirror—fountains of living waters;—these were but shadowy gleams, aids to our material apprehension of a celestial creation. From the provision, however, which, we are assured, is made to satiate the lofty beings whose possession it is, we may believe, there exist in heaven, in fulness and fruition, the collective glories of the universe. When we think, that amongst those who occupy its high places are the angels, who have not fallen from their allegiance; redeemed ones, who on leaving this sinful earth have had places assigned to them in its mansions; throned ones amongst the throned; stars amidst the glorious galaxy; we cannot fail to regard it as a world crowned with a splendour unsung, untold. Heaven is a world all life; from which is excluded all those elements which mar and unmake the things of time. Where no breath shall blight, no cloud darken, no tempest trouble.

It is not merely a habitation. "Many mansions" are there. By this figure we understand, magnitude of creation and mightiness of population; with which, the "things that are seen," numerous and great as they are, bear the humblest comparison. There are in heaven, no doubt, heights to which an archangel has not soared—depths which his presence has not yet irradiated.

Measureless in extent, as we may imagine that world to be, still, it is a peopled world; and so peopled, that no place will be unoccupied, no mansion without its inhabitant,—many as those mansions be. It is no difficult thing to conceive heaven, vast as it may be, thronged with a mighty population. There are many elements to make up its possible limitlessness. We know not the extent of an angelic creation. We may gather, however, some idea of their number. On the birth-night at Bethlehem, we are told—and there were eyes that saw them—there was with the angel, "a multitude of the heavenly host." Paul says, "We are come to an innumerable company of angels." That there are "thrones, and powers, and principalities, in heavenly places." "And

I beheld," says John, "and I heard the voice of many angels, round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands." This earth has now existed nearly six thousand years. How many elect ones have taken their flight from it to the skies! Through indefinite ages, yet possible to make up its history, how will heaven be still further enriched by the gatherings of Time! How vast that world, where the jubilee of the universe will be sung!

In conclusion, remember, that to be an inhabitant of heaven, man, however pure and spiritual, must undergo an unknown change. "For this corruptible must put on incorruption, and this mortal must put on immortality." We must be partakers of a spiritual nature on earth. "Flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption." To be as an angel in heaven, man must be little less than an angel now; or, heaven would be to him but an unflowered wilderness. "Holiness, without which no man shall see the Lord," is the inscription written on its portal and on its throne.

STEVENS.

Poetry.

WHERE IS HEAVEN?

PHIL. i. 23. REV. xxii. 4.

Is it a dream, to be dispelled at last,
That, when the toils of human life are past,
And all the arrows of the foe are spent,
A glorious world receives the raptured saint?
O dream delicious! Oh illusion grand,
That pictures visions of the flowery land,
That wafts the fragrance of its fields of bliss
Across the deserts of a world like this!
Ecstatic dream, that gives to mortal eyes
A passing glimpse of its refulgent skies!
Transporting dream, that lifts the soul above
To wondrous regions of eternal love!
O dream divine—thou art the voice of God!
By thee allured, I seek his grand abode.
But where, O dream—thou hast not told me where—
Lies this bright land of rest from sin and care?
Where is the sphere celestial, on whose shores
No thunder peals, no surging tempest roars?
Where the resplendent firmament, that bears
No sigh of woe, no sound of falling tears?
Where may the pilgrim's drooping eye behold
The crystal river with its sands of gold?
The living waters, on whose banks of green
The tree of life with mellow fruit is seen?
The gates of pearl, the throne of dazzling light,
The immortal priesthood clothed in purest white?
Where the abode of angels, and the place
Where ransomed men behold their Saviour's face?
Where in the vast immensity, untrod
By mortal thought, resides the Incarnate God?
To questions such as these the answer given
Is clearly this—TO BE WITH CHRIST IS HEAVEN.

Reviews.

BY the kindness of a lady, a relative of the esteemed author, we have been favoured with a sight of the first volume of "Chinese Classics," by DR. JAMES LEGGE, Independent Missionary at Hong Kong. We understand that this laborious work will extend to nine volumes, if the valued life of the esteemed missionary is providentially spared. There are some remarkable facts in the Introduction, by Dr. Legge, respecting the design and execution of this great undertaking, together with a very interesting Memoir of Confucius, and translations of some of his most remarkable sayings. We have not space this month to say more than this; but it is our intention, next month, to furnish a sketch of the life of the great philosopher, with some of his choicest sayings, and the circumstances which led Dr. Legge to engage in this service. We are informed that only a few copies of this volume have reached this country.

Correspondence.

THE EDITOR OF THE BAPTIST REPORTER TO HIS READERS.

LAST month we invited you to furnish us with any suggestions you might desire to offer with regard to the future appearance of this periodical, and we now desire to return our best thanks to those who have favoured us with their opinions.

In the first place we do not find any objections to the present form or price of the *Reporter*; but we find that some prefer type to pictures, and would rather have "intelligence than illustrations."

We now desire to inform you that we have concluded upon publishing this periodical in its present form, and at the same price; the contents to be arranged as heretofore, but with one important addition.

Many of you are doubtless aware that in 1825 the Editor commenced the "Baptist Children's Magazine." A few years ago its name was changed to "Baptist Youth's Magazine." Being also the Editor of two other magazines for children, mistakes took place in giving orders for them. He now proposes to add the "Baptist Youth's Magazine" to the "Reporter" as a separate department, with occasional illustrations.

Various reasons might be mentioned in favour of this step. The young people in our congregations, schools, and families, will then be furnished with the extended information the "Reporter" affords of the proceedings of the denomination at home and abroad, with reports of numerous baptisms, and other matters with which it is desirable they should be acquainted, but for which there was not space in the pages of the "Youth's Magazine." That our young friends should be well informed on these subjects appears highly desirable; and there is not, the Editor ventures to affirm, another publication so well adapted to the purpose, or which affords more intelligence respecting the proceedings of the whole baptist body. He therefore hopes that this arrangement will induce parents and teachers to countenance this attempt to benefit the young in our schools and families; for the children in which, not yet in their teens, he hopes the "Children's Magazine" at one penny, and the "Little Child's" at one halfpenny, with their numerous engravings, will be welcome visitors.

Having thus explained his intentions, the Editor respectfully solicits his friends to afford him their assistance by introducing the forthcoming number for January to the notice of their friends. He assures them that, as heretofore, he shall spare no labour in sustaining the character of the "Reporter" as a fair and impartial record of the proceedings of evangelical baptists, without regard to their peculiar views of theology or church fellowship. He is quite aware that since he commenced these labours many new baptist publications have appeared, each of them claiming your attention. He would not be so vain as to affirm in favour of this that the "old is better," but he freely invites you to "taste and see."

Christian Activity.

BELIEVE AND OBEY.

THE two great commandments of the new law are—*believe* and *obey*. There can be no acceptable activity in religion unless there be faith in Christ beneath to sustain it; but faith in Christ cannot lie still in a human heart,—it will and must be out in an earnestly active life. In the garden of the Lord there cannot, on the one hand, be fruit ripening above, without a root living beneath; on the other hand, there cannot be a root living beneath, without fruit ripening above.

"The field is the world." And let us not mistake the meaning of that familiar phrase. People seem to think it means only the far distant portions of the world, where the men are of a dark colour and

an unknown tongue. The word means what it says—the *world*. He who really comprehends that the whole world is the worker's field, will forthwith begin upon the bit of it that lies nearest.

But the best direction for the servant are the Master's footsteps. Follow the Lamb whithersoever he goeth. We are not placed at the head of a nation's resources; but if we are christians, we are kings and priests unto God, every one. Where the Spirit of the Lord is, there is liberty;—liberty of the priesthood to go into the Holiest with our prayer; and liberty of the kingdom, to act of our own motion, amenable to none but Christ, and asking no man's leave to do good. Nor are we required to offer costly sacrifices, and see them consumed by fire. God has given us the poor at our door, the unconverted in our very households, as materials to work upon.

Christ did not content himself with sending a messenger; he came himself. He came personally in contact with the poor, the sick, the sinful. He looked upon human misery, and dropped a gentle word on unwilling ears, and laid a healing hand upon sores. These are his steps. This is the way; walk ye in it. He does not require the outlay of ten talents from the possessor of one. He is a good Master. His commandments are not grievous. But he is a Master; and he does lay the commandments on us. His own commendation goes down to all ages, at once a comfort to every faithful servant and the condemnation of every formalist—"She hath done what she could!" He does not require more; and will not accept less.

It is really not modest in any man or woman, who never sets a foot in the Lord's ways now, to expect an entrance into the Lord's home at last. You expect to rest in the place to which he has gone, and yet you will not defile your feet by following him in the way by which he went—down among the sinning and the suffering! You expect from Christ a safe heaven, and yet you give all your heart and hand to selfish and carnal enjoyment! Ah! you mistake the matter; and it is a matter on which your soul and eternity depend. An idle, self-pleasing, selfish professor is not in Christ. The withered, flowerless, fruitless branch is not in the vine.

Have you no one in the world to whom you can do good? For, let it be laid down as a fixed maxim in the faith, He who is not doing what good he can to his brother, has not gotten the good which he needs from Christ. Is there not an ignorant child whom you can teach—a godless family into which you could make an entrance with the Word of God in your hand—a desolate, cold, miserable heart into which you might try to distil the word of life like dew?

Water, ever the same in its nature, may greatly vary in condition, and character, and effects. As a stagnant pool, it is loathsome and forbidding; as a running stream, it refreshes by its moisture all the neighbourhood, and gladdens by its glance every eye. A christian passing through the world, in the Lord's ways, and his heart lifted up in them, is like a swift rushing rivulet making its way through a thirsty land. As it leaps, and glitters in the sunshine, it is not only doing good as it goes, but manifestly rejoicing in the opportunity of doing it.

Revivals and Awakenings.

RESULTS OF THE REVIVAL IN SCOTLAND.

From the report of a Conference on the subject of the religious awakening, recently held in Aberdeen, we now cull a few extracts:—The Rev. E. Young, of Annan, said, "We certainly have had a very great work of the Lord amongst us. Many hundreds have been turned from darkness unto light; and the work prevailed among persons of all ages, but more especially among those in the vigour of life. And now that six months have elapsed since a good many were converted, I am happy to think that many of them are making progress as well as remaining steadfast." The Rev. James Aitken, of Paisley, said, "I would just allude to a visit we had some time ago

from Mr. Brownlow North. That visit was very much blessed indeed, not only to the unconverted, but also to God's children. From that time to the present, there has been more or less of activity in the various denominations. The work has showed itself more remarkably during the past eighteen months. Before that, I may say, for the last four years, the Lord had been blessing us with droppings—first one and then another being convicted of sin and brought to a knowledge of the truth. There are many prayer-meetings. Some nights I counted up twenty held on the same night. One will go into a 'land,' and carry the people with him till a number are collected in one apartment. And besides other more private meetings, there are several churches where, in the vestries or side-rooms, there are little prayer-meetings where converts come to spend some time in prayer for the minister specially. As soon as men and women are brought to Christ, they go into the work heart and soul. How fond they are of the Bible! I know about twelve young men in Paisley who have commenced the study of Greek, that they may be able to read the New Testament in the original. One is a lawyer, one or two are clerks, and some are just intelligent working men. I may mention that there are five ministers in a district of Renfrew and Argyleshire who have arranged to have monthly meetings in each other's churches. And every one of these meetings has been blessed." The Rev. Hugh Cobban, of Braemar, said, "The Lord has been blessing us greatly, and the work is still going on. The population is small, but relative to it the work is really great." Mr. D. Ross, Secretary of the North-East Coast Mission, said, "The first indications we had of a work of God on the coast were immediately after a sermon preached by the Rev. Mr. Bain, Chapel of Garioch, in the Free Church of Rathen, from the words, 'My Spirit shall not always strive with man.' That was two years ago last spring. At Peterhead, at the open-air addresses, the gatherings were extraordinary. Immediately at the end of the herring-fishing, some persons, who had got good, went home, and commenced to keep prayer-meetings at their own villages. Matters were much the same in other places. At Berwie and Gourdon, Mr. Collie, for example, had like results, and the work was spread very much by the fishermen going from one village to another. With regard to one village—Footdee—I would say that, with the exception of the pilots, who are what they were—if not worse—there is a great change. I do not suppose there has been a single bottle of whisky drunk this year at the launching of their boats—while there used to be a whole fortnight of drinking and fighting. There was not formerly a single family that had family worship, but now there is not a single family, except those of the pilots, that have it not." Mr. Duncan Matheson said, "I do not know perhaps one place in the county of Aberdeen where there are not living witnesses to the power of God's grace, and to the might of His Spirit. I might tell this meeting what I have seen in many places; I might speak of what I witnessed in Skene during the last few days—of the awful solemnity upon our spirits—when it seemed as if we felt the immediate power of God in our hearts, and were almost afraid to speak, as if one felt near the very gates of heaven. Some of us felt so at Skene. And when we saw the Lord working, and the slain so many, we lifted up our hearts, and sang, 'Hallelujah, for the Lord God omnipotent reigneth.'"

Narratives and Anecdotes.

SUNSET AMONG THE ICEBERGS.

Wonderful to behold, there are no less than thirteen icebergs in fair view. We run forward, then run aft, and then to this side, and that. We lean towards them over the railing, and spring up into the shrouds, as if these boyish efforts brought us nearer, and made them plainer to our delighted eyes.

The book is open to view. The sun on the rugged hills of Labrador, a golden dome; Belle Isle, a rocky, blue mass, with a wavy outline, rising from the purple main pricked with icebergs, some

a pure white, others flaming in the resplendent sunset like red-hot metal. We are sailing quietly as an eagle on the still air. Our English friends are heard singing while they walk the deck, and look off to the lonesome land where their home is waiting for them.

All that we anticipated of the sunset, or the after-sunset, is now present. The ocean with its waves of Tyrian dye laced with silver, the tinted bergs, the dark-blue inland hills and brown headlands underlie a sky of unutterable beauty. The west is all one paradise of colours. Surely, nature, if she follows as a mourner on the footsteps of the fall, also returns jubilant and glorious to these scenes of Eden. Here, between the white light of day and the dark of the true evening, shade and brightness now meet and wrestle for the mastery. Close down along the gloomy purple of the rugged earth, beam the brightest lemon hues, soon deepening into the richest orange, with scattered tints of new straw, freshly blown lilacs, young peas, pearl and blue intermingled. Above are the royal draperies of the twilight skies. Clouds in silken threads and skeins; broad velvet belts and ample folds black as night, but pierced and steeped and edged with flaming gold, scarlet and crimson, crimson deep as blood; crimson deep as blood; crimson fleeces, crimson deep as blood; plumes tinged with pink, and tipped with fire, white fire. And all this glory lies sleeping on the shore, only on the near shore of the great ethereal ocean, in the depths of which are melted and poured out ruby, sapphire, and emerald, pearl and gold, with the living moist blue of human eyes. The painter gazes with speechless, loving wonder, and I whisper to myself: This is the pathway home to an immortality of bliss and beauty. Of all the days in the year, this may be the birthday of the King-of-day, and this effulgence an imperial progress through the grand gate of the west. How the soul follows on in quiet joy, dreaming of lovely ones, waiting at home, and lovely ones departed, waiting with Christ!

Here come the last touches of the living colouring, tinging the purple waves around the vessel. Under the icebergs hang their pale and spectral images, piercing the depths with their mimic spires, and giving them a lustrous aërial appearance. The wind is lulling, and we rise and fall gracefully on the rolling plain. 'The day is fading into the later twilight, and the twilight into the solemn darkness.' No, not into darkness; for in these months, the faint flame flickering all night above the white ashes of day from the west circling around to the north and east, the moonlight and the starlight and the northern-light, all conspire to make the night, if not "more beloved than day," at least very lovely. A gloomy duskiness drapes the capes, beneath the solitary cliffs of which lies half entombed a shattered iceberg, a ghostly wreck, around whose dead white ruins the mad surf springs up and flings abroad its ghastly arms. Softly comes its sad moaning and blends with the plaintive melodies of the ocean. Hark! a sullen roar booms across the dusky sea—nature's burial service and the funeral guns. A tower of the old iceberg of the cape has tumbled into the billows. We gather presently into the cabin for prayer, and so the first scene closes on the coast of Labrador.

Noble's "After Icebergs."

Baptisms.

FOREIGN.

JAMAICA, *Salter's Hill.*—On Friday, Oct. 4, Mr. J. E. Henderson, of Montego Bay, baptized thirty-four men and thirty-six women, in the Orange River, about three-fourths of a mile from Salter's Hill, in the presence of a large concourse of people. After the baptism a service was held in the chapel, Mr. Dendy, the pastor of the church, presiding, when Mr. H. Fray gave an address to the unconverted, and Mr. Henderson to the members of the church. On the following sabbath-day the newly baptized were received into full communion with the church. Among the number baptized, one was an African, and there was also an Albino, a young man about thirty years old. An

Albino is a white person whose parents are black. The following is a description of such persons from a Cyclopedia, "Their skin is of a pearly whiteness, without any admixture of a pink or a brown tint. The whiteness of the hair always corresponds to the whiteness of the skin. Not only the hair of the head, but also that of the eyebrows, eyelashes, beard, and even the soft down that covers the external surface of the body, has the same unnatural whiteness."

At *Kingston*, Mr. Oughton has baptized about forty during the year.—At *Spanish Town* thirty have been baptized, mostly young persons from Sligoville. We regret to hear that Mr. Phillippo was not able to administer the ordinance from an accident by which his arm was fractured near the wrist, but he is recovering. —Mr. Day had forty approved candidates at *Oracabessa*, and many inquirers at *Port Maria*. Subsequently he mentions that at the baptism, among the candidates were five households.—At *Brown's Town* Mr. Clark had baptized only twenty-two out of above five hundred candidates.—Mr. Reid, at *Montego Bay*, had baptized thirty-nine believers in August.—At *Four Paths* Mr. Claydon states that he has eight hundred inquirers, but is very careful in making selections of only eight or ten at a time for baptism.

FRANCE, *Brittany, Morlais*. Mr. Jenkins says:—"It was our privilege to receive four persons by baptism, and to administer the Lord's supper. The baptized were Bretons from the country, three of whom were from Tremel. Two of these were the mother and son of the occupants of the humble dwelling wherein I preached when we had the pleasure of Mr. Trestrail's company to that neighbourhood. The teaching goes on well there. In April, forty-one were taking lessons, and twelve more were asking to be taught to read. Others are disposed to confess Christ, and follow him. A good feature in the progress of the Gospel here is, that it is quite free from all political influence. Though a cordial friend to religious and civil liberty, I know right well that our mission is of a purely moral and religious character, and consequently I have not only abstained from interfering any way with political matters myself, but have not failed to inculcate on all connected with the mission the duty of duly respecting government and civil authority, going forward in the firm but peaceable and charitable spirit of the Gospel. The preparatory work for building at Tremel is commenced since the first of this month. One mason and two quarrymen are at work. I will try to increase the number, as it is desirable to have the building completed within the summer season."

INDIA, *Lal Bazaar, Calcutta*.—On the last Sabbath in June Mr. Kerry had the pleasure of baptizing three women. One of them was a Bengalee, the wife of one of the native preachers. She had previously to her marriage belonged to the Presbyterian mission. Again, on the last Sunday in July, three other young persons were baptized. One was the daughter of the senior deacon; the second was the daughter of our aged and estimable assistant missionary, Mr. William Thomas; the other was a young man from Howrah, highly esteemed by both Mr. Morgan and Mr. Kerry, and baptized at Lal Bazaar on account of Mr. Morgan's illness. Other interesting candidates are preparing for the sacred rite. One of these is a Burman youth, a scholar in the Benevolent Institution, who gives every sign of true piety. He has desired to be baptized for the last three months.

AMERICA—*Federal Camp*.—A correspondent of the *Morning Star* of Oct. 16, says:—"A most interesting ceremony took place at divine service of the third New Hampshire Regiment last sabbath afternoon. It was the baptism of seven of the soldiers, in the presence of the regiment, drawn up under arms, and also of a large concourse of civilians. Quite a religious interest exists in this, and also in the 8th Maine regiment."

DOMESTIC.

MALTON, *Yorkshire*.—On Lord's-day evening, Oct. 27, our baptistry was again opened, when our pastor, Mr. B. Shakespear, baptized two young men on a profession of their faith in Christ, in the presence of a large congregation. On sabbath evening, Nov. 3, Mr. S. also baptized a female disciple, under circumstances more than usually interesting. She had been a member with the "Primitives," but her mind having been troubled for some time on the subjects of baptism and church government, she could not remain in connection with a society which she believed was not modelled agreeably to the New Testament. She

same nine miles for the purpose of being baptized, without any previous acquaintance with a baptist church, except what she had gained by reading or report. Having satisfied ourselves of her personal piety, she was privileged to follow her Lord and Master; and the same night was welcomed into the church, and communed with us at the Lord's table.

Scotland.—*Airdrie.*—On the first sabbath evening in November, our pastor, Mr. George Dunn, baptized two friends on a profession of their faith in the Lord Jesus, after first delivering an impressive discourse. It was a happy evening. I may also add, that on Sept. 29, Mr. D. baptized five professing christians. Two are sons of a well known missionary, now labouring in Jamaica. They were the subjects of many prayers; and who can tell the joy of their father's heart when he hears that his children are thus walking in the truth? The female candidate is the wife of the elder of the two. Our place was crowded. We are thankful to God for blessing the labours of our pastor. Mr. D. has now baptized 122 since he came amongst us. To God we give all the glory! J. L. M.

Middleton in Teesdale.—Mr. W. J. Wilson had the pleasure of baptizing Mr. W. Mc Phail, a Primitive Methodist minister, of the Barnard Castle circuit, on Lord's-day, Nov. 17th. Mr. Mc Phail is desirous of engaging as a baptist minister. We have received a copy of the address he delivered previous to his own baptism. It is a sensible and scriptural vindication of the immersion of believers only. It appears that when his mind was unsettled, he read "Halley on the Sacraments," but the flippant manner in which that writer indulges on the question of baptism as a burial, produced a feeling of repulsion rather than conviction, and led him to a more attentive perusal of the New Testament, by which he was brought to his present decision.

Honiton.—Mr. W. E. Foote baptized eight believers on the last sabbath in October. Two were husband and wife, three the children of members, and the sabbath school yielded three scholars and two teachers. Others are inquiring the way to Zion, who will, we hope, soon declare themselves on the Lord's side. We are at present in a most encouraging state. "The Lord hath done great things for us, whereof we are glad." T. H. G.

Wotton-under-Edge.—We rejoice that the Lord is still blessing us. On the first sabbath in November, our pastor, Mr. Francis, delivered a suitable address—1st, to those who were about to be baptized; 2nd, to those who had been baptized; 3rd, to those who differ from us;—which was listened to with great attention by a large audience. Mr. F. then immersed seven believers: six from our own congregation, who were added to the church the same day, and one from a small church in Gossington. We hope good impressions were produced, and that, ere long, we shall have to report another addition by baptism. G. T.

Cinderford, *Forest of Dean.*—On Lord's-day, Oct. 27, our esteemed minister, Mr. Prees, immersed in the watery grave of their Redeemer, six believers on a profession of their faith in Him. Among the number were "three Mary's," who, like one of old, had chosen the "better part." Our beautiful chapel was crowded, and the aisles were also occupied. We want more accommodation. T. W.

Rushden, *Sussex.*—Mr. Drawbridge immersed seven believers, Oct. 27. The chapel was crowded with attentive hearers; and we trust that many more will soon come forward and honour the Lord in this ordinance of his own. May these adorn the doctrine of God our Saviour in all things.

Salvy Hill, *Kentisbeer.*—Our minister, Mr. Dunn, had the pleasure of baptizing four believers in the Lord Jesus Christ on Wednesday evening, Oct. 2. May they be followers of them who through faith and patience are now inheriting the promises. C. B.

Liverpool, *Athol Street Welsh Church.*—On the last Lord's-day in October, three young friends from our sabbath school were baptized. These were the first-fruits of the labours of Mr. Williams, our new pastor.

Birmingham, *Loveland Street.*—On the first sabbath morning in November, three believers were baptized by Mr. Harrison. Two of the candidates were from Sutton Coldfield. J. S. C.

London, *Metropolitan Tabernacle.*—On Thursday evening, Oct. 31, Mr. Spurgeon led nineteen disciples of Jesus down into the water and baptized them.

[We wish our friend who kindly furnishes us with these brief reports would let us have a few further particulars, if agreeable and expedient.]

ARNOLD, *near Nottingham.* — On the first Lord's-day morning in September, six young friends put on the Lord Jesus Christ by baptism, and were received into the church in the evening. Four of these had been scholars in our sabbath school. Grateful for the past, we earnestly pray for greater prosperity.

M. G.

WALES.

LLANDOVERY, *Carmarthen.*—We had the pleasure of meeting once more on the banks of the river Bran, on the morning of Lord's-day, Nov. 10th. Although the weather was very wet, a great concourse of people gathered together. Mr. D. Morris, of Carmel, commenced the service by reading and praying. Then the young brother who was to be baptized, a preacher among the Independents, stepped forward and delivered an impressive address on baptism. He commenced by saying that he had been a member among the Independents for some years, and had also practised his talents with them as a preacher; but that for the last twelve months his mind had been unsettled as to the right mode of baptism. His conscience would not now allow him to stay any more among the pædobaptists, consequently he quietly bade them good bye, and determined to follow his Masters steps through the watery grave. After he had thus addressed the people for some time, although the rain continued to pour down, our pastor, Mr. D. Oliver Edwards, led him into the river and immersed him. He now says he has thrown off a burden which he could not bear any longer. He is a promising young man, and is likely to be of great service in the Redeemer's cause. In the evening we had the pleasure of seeing a prodigal returning to her father's house.

EVENJOBB, *Radnorshire.* — We had another interesting baptismal service on Lord's-day, Nov. 17, when a large number of friends assembled to witness the administration of the ordinance. A suitable portion of scripture was first read, and prayer offered up, by Mr. Ridge, of Knighton, after which, Mr. G. Phillips, the pastor, delivered an address on "Liberty of Conscience," from "One is your Master, even Christ." (Our correspondent then furnishes a sketch of the discourse, in which reference is made to the baptists in Wales so far back as A.D. 167, and to some of the noble-minded men her mountains and valleys have produced, for which we have not space.) At the close of this discourse five believers were buried with Christ in baptism; one of whom had been an Independent, and another a Primitive. More are on the way.

BUILTH, *Brecknockshire.*—Being a continual reader of your *Reporter*, I think it a pleasure to send you some account of the proceedings which have been going on among us for the last few months. Since the settlement of Mr. Phillips, late of Langwm, Monmouth, among us as our pastor, things have, under the blessing of God, presented a somewhat cheering aspect. When Mr. P. came among us in March last, the chapel was nearly forsaken, not only by the hearers, but by many of the members. Mr. P. had not, I believe, at first twenty people to preach to. Things, however, soon began to look up, the congregation increased, and a new life seemed to be put in the brethren. The prayers of pastor and people were, "Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved." Those prayers were answered. In April Mr. P. baptized one believer in the river Wye, in May another, and in July three. We have now several more waiting for baptism. One of those who were baptized in July was a young man who had been a member with the Independents. Our pretty little chapel, which was almost deserted, is now well filled with listening souls. The Lord has done, and is doing, great things for us, whereof we are glad.

W. T.

HOLYHEAD.—"*Adult Baptism.* — On Tuesday, Oct. 15, Mr. Padley, L.L.B., Crofton House, Kingstown, a student of Dawning College, Cambridge, called upon the Rev. W. Morgan, D.D., baptist minister of this place, and desired to be baptized. Being fully convinced of the gentleman's sincerity, Dr. Morgan consented to celebrate the rite of baptism by immersion in the baptist chapel, in the presence of many witnesses."

SARN, *Montgomeryshire.* — Our pastor, Mr. Owens, immersed one young woman in June, in August a young man, and on Oct. 6 five believers were baptized after a discourse on baptism by Mr. T. Rees, of Newtown. Again, on Nov. 3, five young friends were baptized, and received into communion the same day. We hope that all these will ever be found faithful to their profession.

Baptism Facts and Anecdotes.

A BAPTISMAL PRAYER.

The humble tribute, Lord, accept,
Which now we offer Thee;
Henceforth our body, spirit, soul,
For ever Thine shall be.

O guard us by Thy mighty power,
Nor from Thee let us stray;
But help us in this solemn hour
From earth to turn away.

May we come boldly in thy strength,
Thee as our God to own:
And may our future conduct prove
That we are Thine alone.

Our lives to Thee we would devote,
Thy will would we obey;
Thy Name before the world confess,
In Thine appointed way.

May our's no mere profession prove,
But may we be sincere;
Our breasts inspire with holy love,
Our hearts with filial fear.

When we descend into the stream,
Thy gracious help afford;
May we by faith behold in Thee,
Our Saviour and our Lord.

As from the watery tomb we rise,
O may our thoughts ascend
On wings of faith beyond the skies,
To Christ our heavenly friend.

To Him our grateful voice we'll raise,
For his undying love,
Till we shall give him nobler praise
In that bright world above.

Newark. M. H.

Sabbath Schools and Education.

GOVERNMENT EDUCATION.

The Grants from the public funds by the Council of Education have at length reached such an enormous amount, without producing the promised results, that they now find it necessary to pause, and reorganize the whole system on a much more economical plan. This consummation the experienced friends of voluntary education have long expected. But the intimation of this design has raised a great outcry and a tremendous hubbub among the recipients of the Grants. The Report of the Commissioners presented to Parliament in April last, however, furnishes unanswerable reasons for the reconsideration of the whole system. The Commissioners say:—

"The bulk of the children who attend elementary schools, have their names on the books of some school from six to ten years of age, though a considerable number go before six and many remain as late as twelve. The children of the higher classes probably attend longer. We may therefore assume, in order to calculate the number of children who ought to be at school at a given time, that the average period of attendance for children of all classes, does not exceed six years. Assuming, therefore, six years as the average period of attendance, the names of one half of the children between three and fifteen, or 2,655,767 ought to have been on the books of some school at the time when our statistics were exhibited, in order that all might have been receiving some education.

The number actually on the books of all schools, was 2,535,462. This falls short of the number required by 120,305.

"Against this deficiency we have to set off children permanently incapacitated by bodily or mental infirmities, of whose number we have no certain estimate, and children educated at home, the number of whom must be small, except in the wealthier classes. Most of the children who, being able to attend, do not belong to any school, appear from evidence given in subsequent parts of the report, to be the children of out-door paupers or of parents viciously inclined. With those exceptions, almost all the children in the country capable of going to school, receive some instruction."

Religious Tracts.

OUR GRANTS OF TRACTS.

DURING the past year we have not failed in one instance, that we are aware of, to forward parcels of Tracts on the Gospel and on Baptism to any of our friends who have applied for them, and who, at the same time, sent six stamps to pay the book postage of the parcel. These grants we shall continue to make; but as some of the applicants feel reluctant to have the name of the place published from which the application comes, we have not, this year, published lists of our grants. We make this explanation that none may suppose we have given up making donations. Next month we shall give our usual summary of grants.

Intelligence.

BAPTIST.

FOREIGN.

KAFFRARIA, *South Africa*.—On Lord's-day, Aug. 25, a church, consisting of about thirty members of the baptist persuasion, was formed among the German Immigrants at Frankfort, in this province. The Rev. A. Hay, of Graham's Town, accompanied by one of his deacons, Mr. S. Stranger, was present at the ceremony, and Mr. Langheim, an immigrant, by trade a mason, and formerly a member of one of the German Baptist churches in Holstein, under the pastorate of the Rev. Mr. Oncken, was unanimously chosen pastor. For some time past services have been held every sabbath at Frankfort, which have been attended by immigrants from Izeli, King William's Town, Hanover, Cambridge, and other German villages, some of them fourteen miles distant. A sabbath school has also been established, and is well attended. I believe an application is about to be made to the Lieut. Governor for the grant of a piece of ground for the purpose of erecting a chapel and school, and some friends in Graham's Town and Kaffraria have signified their intention to subscribe amounts for that purpose. Considering that no spiritual provision has been made by any denomination for the poor German population in Kaffraria, this movement will no doubt be supported by christians generally throughout the colony. *Cape Chronicle.*

UNION OF THE BAPTISTS IN AUSTRALIA.—A writer in that colony believes that both ministers and people would derive advantage from association, so long as there was no infringement of the rights of congregational order. He says:—"What is to hinder the baptist churches of Victoria from combining for the common good? With two large and prosperous churches in Melbourne, and others in the suburban districts, two churches at Geelong, and churches with settled ministers at Ballarat, Kyneton, Castlemaine, Newstead, Sandhurst, the White-hills, and other places, meagre as this enumeration may appear in comparison with the statistics of other churches, there are numbers and strength to form a phalanx, that need not fear to face the common foe, and that may, in the might of the Lord, undertake a great work for the extension of the church and the evangelisation of the colony."

DOMESTIC.

BURTON-ON-TRENT.—Our readers will have in recollection that the baptist chapel in Station Street was destroyed by fire a few months ago. Mr. Pitt and his friends promptly proceeded to replace it by erecting a new and elegant edifice in the Grecian style, which was opened during last month with various sermons and services in which Messrs. Dr. Acworth, J. A. Spurgeon, A. Mursell, and J. H. Sturmer, were engaged. A large tea-meeting was held on Monday, Oct. 28th, followed by a public meeting, Mr. Pitt presiding. Collections about £40. The cost is about, £1250. There was a debt of £350 on the old building, but so vigorously have Mr. Pitt and his friends exerted themselves that only £450 now remains on the new one, which, externally and internally, is "a model baptist chapel." A raised open baptistry stands in front of the spacious platform. More ground has been secured for school rooms, which are much needed. We congratulate the worthy pastor on his success, and now heartily wish him enlarged spiritual prosperity.

ISLE OF MAN.—A correspondent of the *Freeman* says:—"I am led often to visit the Isle of Man, of which our able brother, Mr. Stowell Brown, of Liverpool, is a native; and I do think that, with his assistance, and the aid of the Home Mission, a baptist church might be raised in Douglas, where the baptists worship with the Independents; and, as the town is large, and hundreds of baptists flock there during the season, I have long felt impressed that an efficient pastor would soon obtain a numerous congregation. I doubt not the same result would follow a similar effort at Ramsey, and the mining village of Laxey, with its numerous population; also at Castletown, the assize town; and at Peel, with its busy fishing population. The Wesleyans have large interests in each locality, and as the salubrity of the isle is appreciated more and more by invalids with small incomes—for house-rent, and all the necessaries of life are so reasonable, and its freedom from taxes, induces numerous families to settle there—it will doubtless become more populous. I think it a disgrace to so numerous a body as the baptists, however, not to have an interest on an island already more populous than some of our counties."

[This writer hopes that Liverpool will take up this subject. We confirm what he states from a personal visit to the island, when we heard Mr. Brown preach at the Independent Chapel. A few years ago, Mr. Barness, an occasional preacher from Harvey Lane, Leicester, went to reside there, and attempted to introduce baptist preaching, but did not succeed, and afterwards left the island. When returning on the steamer an elderly respectable man, a resident on the island, introduced himself, and after much conversation, expressed a strong desire that the baptists would make an attempt. He stated that he was well acquainted with Mr. B., having known him from childhood. We wish to add that the attempt, if made, should be of an efficient character, as the other places of worship are spacious and well supplied.]

BIRMINGHAM, *Heneage St.*—Mr. W. Hanson, on resigning his pastoral charge from failing health, was invited to a tea-meeting of 150 friends in the school-room, and presented with a handsome purse of twenty guineas. Two beautiful pictures were also presented to Mr. H. from the young people of the "Band of Hope."

SHEPHERDS BUSH, *Oaklands Chapel.*—Mr. C. Graham, who has accepted the invitation to the pastorate of this church, was formerly an Independent minister at Kendal. Mr. C. is brother of the popular minister of the Independent church at Craven chapel, London, formerly Dr. Leifchild's.

MARLOWES, *Hemel Hempstead.*—A new and elegant Gothic chapel was opened here on Tuesday, Oct. 15. After a sermon from Mr. F. Tucker, of Islington, about seventy sat down for dinner in the Town Hall. Tea was provided in the same place and in the Corn Exchange, when nearly 500 sat down. In the evening Mr. H. Allon, of London, preached. Sermons were also preached on the next Lord's-day. The collections reached nearly £90. The internal fittings are beautiful and appropriate. The cost, about £2,300. It is intended to erect a minister's house, with school-rooms behind the chapel. The present pastor, Mr. W. Emery, entered on his ministerial engagements in the old chapel, in 1857. The site of the new chapel is excellent.

"RETFORD.—The anniversary services of the General Baptist sabbath school were held on Lord's-day, Oct. 27, in the Town Hall. The preacher on the occasion was the Rev. Richard Bayly, of Newark, who delivered two characteristic discourses—the afternoon subject being, 'The Grave of Jesus;' and the evening, 'Israel at the Red Sea.' The congregations, which completely filled the hall, listened with marked attention to the sermons, and presented liberal offerings at the close."

[We have copied the above from a public paper, but do not comprehend it. The baptist chapel is in West Retford. The corporation town is East Retford, in which the Town Hall is situated.]

LORD TENTERDEN.—We have seen a paragraph in the papers stating that his Lordship being engaged to preach for the funds of a Congregational chapel in Shropshire, one shilling was *charged* for admission, and a special train engaged on the Lord's-day! We have also heard that there, or elsewhere, his lordship was announced as "a Peer in the Pulpit." If such things were really done, we have reasons for believing that they were not done with the knowledge of the worthy peer, whose unassuming manners are a sufficient reproof of such silly folly.

THE BAPTISTS IN GLAMORGANSHIRE.—On the occasion of the removal of Mr. S. Evans of Hirwaen, to Neath, a tea meeting was held, Oct. 31, when Mr. Evans was presented with a copy of "Benedict's History of the Baptists," and a purse of gold; and Mrs. Evans with a portrait of her husband. Mr. E. stated that nineteen years ago he found that district with only 246 members of baptist churches, now there were 2,718.

"BAPTIST MAYORS."—We copy a newspaper paragraph—"In the list of new Mayors we find Mr. Birkin (Scotch baptist), at Nottingham; Mr. J. B. Flint, at Margate; and Mr. S. Higgs, at Sudbury." And, we add, Mr. S. Viccars, at Leicester.

(*Continued on page 383.*)

FEMALE PEASANT OF CEYLON.

MISSIONARY.

FRANCE.

Brittany.—We rejoice to hear that Mr. Jenkins has had the pleasure of baptizing Mr. A. W. Monod, the son of the late eminent servant of Christ, the Rev. Adolphe Monod. Mr. Monod has recently concluded his studies for the ministry of God's word in the Theological Academy of Montauban; but, pressed by conscientious views of duty, he has abandoned his prospects in the Reformed Church of France, and cast in his lot with the few and feeble Baptists of his native land.

As Mr. Monod, by his piety and education, is well-fitted for the ministry of the Gospel, Mr. Jenkins urgently represented to the Committee the importance of availing ourselves of Mr. Monod's adhesion to our sentiments, to strengthen his hands, and to seize the openings Brittany now presents for further missionary labour. The extension of the work to Tremel also renders it necessary that assistance should be given to Mr. Jenkins, who will manifestly be unable to supply the two stations efficiently with that at Plongasnou, in addition to the itinerary work of the district. The circumstances of Morlaix render it important that attention should be given to the French-speaking population of that rising town.

The Committee, therefore, invited Mr. Monod to visit this country. This he has done; and we have now the pleasure of stating that the intercourse enjoyed with Mr. Monod has so favourably impressed their minds, that a most cordial invitation has been given him to join Mr. Jenkins in the work of the Lord at Morlaix. He entered on his work in the early part of October. May his and our desire be accomplished—to see rising in France many self-supporting churches, to testify to the grace and mercy of our Lord Jesus Christ.

The chapel at Tremel is going on to completion as rapidly as circumstances will allow. Mr. Jenkins is cheered by the promises of assistance he has received from at least four of the Welsh associations. Adverse parties in Brittany begin to exhibit some degree of uneasiness; but it is hoped that no material impediment will arise. In a recent letter, Mr. Jenkins furnishes the following particulars of the mission:—

"Boloch the colporteur has been labouring of late in a mountainous district in the interior of the country. He found the people very ignorant and savage, still he was able to sell several New Testaments among them. Priestly opposition was on the *qui vive*. One priest announced from the pulpit that a dangerous wolf had come among his flock. Nevertheless the colporteur continued his way, speaking and arousing people's attention to the word of God, with his usual energy. He happened to come to a farmer who had a French Bible (a rare thing) and Testament. This man, having heard of the priests opposition, went at once to compare the Breton Testament with his French Testament, and having found them the same, he bought the Breton one, and cordially encouraged Boloch to go on with his work without fearing any one.

The scripture reader also is usefully employed. He lately sold, in less than a fortnight, within a few miles from Tremel, twenty-eight Testaments, two Bibles, nine Barth's Bible Stories, and distributed a goodly number of tracts. He found several opportunities to read the New Testament. A fortnight ago, I preached at Quimper to about thirty Bretons. Last Sabbath, after our morning service, I went to Plongasnou and preached in Malle. Smith's chapel to a similar number. It appears considerable effect, of a beneficial kind, is produced on the people by the building of our place of worship at Tremel. In a wide extent of country public opinion is becoming more enlightened and favourable to the Gospel and Protestantism. We are encouraged to go forward in the name of the Lord."

As the stock of Breton New Testaments is becoming low, Mr. Jenkins is anticipating shortly the preparation of two new editions—one for the pocket, in 32mo., and another in 12mo. It is hoped that the British and Foreign Bible Society will on this, as on a former occasion, undertake the cost of the reprints. *Bap. Mis. Herald.*

MUNIFICENT DONATION.—We rejoice to hear that at the meeting of the Committee of the Baptist Missionary Society, Nov. 5, a very gratifying announcement was made. It was that an unknown friend had paid to the account of the Society, at its bankers, the sum of *five thousand pounds* as a "thank-offering." We have no doubt that the Committee will devote this sum, for which they are grateful to the Lord, either to extending the mission in China, or to reinforcing that in India.

MADAGASCAR.—The directors of the London Missionary Society have requested the Rev. William Ellis, well known as the author of the "History of Madagascar," and of a much more recent work called "A Visit to Madagascar," once more to proceed to the island, in order to ascertain the state of Protestant christianity, and the amount of liberty which, under the Government of the new Sovereign, will be conceded to missionary labours.

BAPTIST, SUPPLEMENTARY.

(Continued from page 378.)

LONDON, *Gray's Inn Road*.—The new chapel in Arthur Street, erected for the church under the pastoral care of Dr. S. Wills, formerly of Vernon chapel, Pentonville, was opened, Oct. 29th, with sermons by Dr. Hamilton of Regents Park, and Dr. Winslow of Bath. Sermons were also preached by Messrs. Woollacott, Henderson, Noel, Dr. Wills, and Dr. Angus. The place will seat about 500 hearers, and is convenient in its internal arrangements.

MARGATE.—Those of our friends who are aware of the circumstances under which a former pastor of this church, Mr. Gamble, left them to join the Independents (!) a few years ago, will be gratified to hear that the heavy debt then existing of £1,800, through the efforts of the pastor, Mr. J. Hayeroft, and the people, is now entirely removed. This pleasing fact was announced at a tea meeting of the friends, Nov. 6, amidst much rejoicing.

COLERAINE, *Ireland*.—Since Mr. Medhurst, formerly of Kingston on Thames, removed to Coleraine, more than sixty members have been added; and the attendants requiring more accommodation, the friends have resolved to erect a new place of worship to seat 800 hearers. These new movements in Ireland are highly encouraging, after hope so long deferred.

LLANELLY, *Greenfield, English*.—We hear with pleasure, that our friends here, finding it needful to erect a new gallery for 300 hearers, reopened the place on Friday, Oct. 25, when, after sermons by Lord Teynham, £360 15s. 4d., were collected. This noble and generous effort reflects great honour on the parties.

GORTON, *Manchester*.—A new baptist church was formed at this suburb of the great manufacturing metropolis by Mr. Cheshery, of York Street, Oct. 25, consisting of twenty-three members, with Mr. Richard Stanion as pastor.

BRADFORD, *Yorkshire*.—An eligible site has been secured for the contemplated new chapel for the church and congregation under the pastoral care of Mr. Chown, for which £3000 have been already subscribed by the friends.

RECENT REMOVALS.—Mr. C. H. Hoskin, of Penny Stratford, to Gilden Croft, Norwich.—Mr. J. Shaw, of Ross and Lays Hill, to Whitestone.—Mr. H. H. Bourn, of Buckingham, to Riddings, Derbyshire.—Mr. John Lewis, of Naunton, to Truro.—Mr. B. Evans, of Hirwaen, to Neath.—Mr. T. Goadby, of Coventry, to Commercial Road East, London.—Mr. C. Graham, to the Oakland's Chapel, Shepherd's Bush.—Mr. C. W. Smith, of London, to Kington.—Mr. W. Davies, of Pontypool College, to the English congregation, Holyhead.—Mr. E. Curtis, of Rawdon College, to Hatch, near Taunton.

RECENT RECOGNITIONS.—Mr. T. Michael, late of Evesham, at Pellon Lane, Halifax, Oct. 13 and 14.—Mr. W. Perry, at Bromyard, Oct. 15.—Mr. T. G. Rose, at Pershore, Nov. 6.

RELIGIOUS.

THE MIDNIGHT MEETING MOVEMENT.—A meeting was lately held when Colonel Worsley presided. It appeared the movement in London and the provinces had resulted in the reclamation of 658 unfortunates. These facts may well encourage those who are engaged in this good work. General Godwin remarked upon the difficulty they experienced in reaching the higher class of unfortunate women, and suggested that an industrial home should be founded for their especial benefit. The committee intend to arrange for a series of midnight meetings during the winter.

THE REVIVAL IN THE WEST INDIES.—We find accounts of continued revival in Jamaica. Of course we must make allowance for the peculiarities of an ignorant population of African descent. But we are informed that the extravagant manifestations have decreased, and that "the better orders of society have caught its faith without its fanaticism." Judges of courts speak of the remarkable decrease of crime to the extent of one-half. Special stress is very properly laid upon the fact that multitudes of those formerly living without marriage have been lawfully joined in wedlock.

MISSIONARIES IN CHINA.—It is stated that China has already been entered by nearly 100 protestant missionaries. In the Canton province there are about 28, of whom 17 are in the city of Canton itself. In Fuhkeen there are 18; in Chi Kiang 10 or 12; in Kiangsi about 23, all in Shanghai; in Shantung 7; in Chi-li 6, all at Tientsin. In Hankow there will soon be two, and in Nanking there is one.

SANDWICH ISLANDS.—The whole number of additions to the Churches during the year, by profession, by letter, and by restoration, has been 514. Most of these have been examined individually, from two to three times, by the pastors. The dismissions, deaths, and exclusions, have been 117; making the nett increase of the churches, 397.

THE METHODIST NEW CONNEXION.—This respectable body are about to erect a Theological Institute for the instruction of young ministers, encouraged by a bequest of £5,000 left by the late T. Firth, Esq., for that object. They have lately erected a spacious chapel on one of the best sites in Leicester.

MISSIONS SUSPENDED.—One of the sad results of the Southern rebellion has been the painful interference with the Indian missions to the Choctaws and Creeks. Violent and lawless white men, and Indians instigated by them, have seized the missionary premises and property, and compelled many of the missionaries to leave. Over four hundred interesting children and youth in the mission-schools among the Choctaws, and over one hundred Creek boys and girls, are thus deprived of the Christian instruction and influence they were enjoying.

GENERAL.

THE ORDER OF THE STAR OF INDIA.—The new order of the Star of India was inaugurated by her Majesty at Windsor Castle with great pomp and ceremony. The Prince Consort, the Prince of Wales, Lord's Gough, Harris, and Clyde, Maharajah Dhuleep Singh, Sir John Lawrence, Sir James Outram, and Sir George Pollock, were invested with the badge of the new order.

IGNORANCE IN SPAIN.—According to recent official statistics, out of 489,332 in the province of Madrid, 266,992 could neither read nor write. In the province of Tarragona, out of 321,886 inhabitants, 271,404 could neither read nor write; and in the district of Moncado alone, out of 26,000, 23,000 could neither read nor write.

THE NAPOLEON DYNASTY AND THE JEWS.—It is said that the first Bonaparte proposed to re-establish the Jewish nation in Palestine, and that preparations were begun to give effect to the proposal; and it is now reported that a mysterious personage has expressed the belief that he will be the temporal Messiah of the Jews.

THE QUEEN AND THE PRAYER-MEETING.—The other day, at a week day prayer-meeting held at Crathie, her Majesty gave express orders to the Royal household that anyone who felt disposed to attend, would, for a time, be freed from any duties he or she might have to discharge.—*Scottish Guardian.*

THE AMERICAN WAR has quite changed the course of emigration. In the summer quarter of 1854, the number of emigrants to the United States was 68,091. In the same quarter last year, 21,104; but this year, the number for the same quarter who emigrated to the States has fallen to 6,348.

COTTON FROM INDIA.—On Tuesday, Nov. 5, five large ships from Bombay arrived in the Mersey with an aggregate of 25,461 bales of cotton on board. The quantity of East India cotton now on its way to Liverpool is set down at 135,694 bales, against 55,812 bales at a corresponding period last year.

MR. COBDEN, M.P.—We regret to learn that this gentleman is still troubled by the bronchial affection from which he suffered last winter, and that he contemplates the possibility of having to spend some of the winter months in a warmer climate.

AT A BULL-FIGHT at Saragossa, in Spain, held on a sabbath-day, 10,000 spectators were said to be present! This explains why Spaniards wont have the Bible.

POST OFFICE SAVINGS BANKS.—About 900 of these have been opened already. Many more are contemplated.

REVIEW OF THE PAST MONTH.

Tuesday, November, 26th.

AT HOME.—The Queen, since her return from Scotland, has remained at Windsor Castle. The Prince of Wales is now at Cambridge. The youngest son of her Majesty, Prince Leopold, who is eight years of age, has been sent, for the benefit of his health, to the south of France.—Several seats in the House of Commons have become vacant by death. The most remarkable, besides Sir James Graham, is Thomas Slingsby Duncombe, familiarly known as "Tom Duncombe," the member for Finsbury, a consistent and unwavering radical reformer.—A Conference has been held at Leeds, for the purpose of promoting progressive Reform, with an extension of the suffrage.—Our coasts have again been visited by heavy storms, causing numerous shipwrecks and the loss of many lives.—More murders continue to be recorded, almost every week. The past has been a dismal year for these outrages on the lives of men in our land.

ABROAD.—The American contests continue, but no decisive battle has yet been fought. There is some expectation that one will soon take place. The Federal Squadron, with 15,000 soldiers on board, has taken and occupied Port Royal, in South Carolina, the district of the celebrated rice fields, where are 40,000 slaves and only 1200 whites.—Mexico is in such a state of anarchy, that England, France, and Spain, are sending out an expedition to protect their countrymen and restore order.—The King of Portugal died of typhus fever, aged 25, Nov. 12. His brother reigns in his stead.—The Emperor of the French, finding at last that he has been spending too much money in arts and arms, has called M. Fould, a celebrated financier, to his aid, who hopes to restore the finances by a tax on stamps and lucifer matches!—Floods in Egypt, by an extraordinary overflowing of the Nile, have done extensive damage to the crops of corn and cotton.